# RELIGIOUS INTELLIGENCE.

May 12--- Sunday Within the Octave of Ascension.

ANNIVERSARY WEEK

The Religious Programme for To-Day.

Herald Religious Correspondence.

FATHER GAVAZZI DISCUSSED.

The Society for the Conversion of Jews.

Religious Notes, Personal and General.

Services To-Day.

The last of the series of free religious services at the Brooklyn Academy of Music takes place this evening. The following clergymen will speak:-Rev. Henry Powers, Rev. A. P. Putnam, Rev. W. H. Ward, Rev. W. Hadden and Rev. J. Hyatt Smith.

Rev. Isaac Riley preaches on "Jephtha" this even ing at the Thirty-fourth street Reformed church. Rev. Dr. Kendrick will preach at both services at the Tabernacle Baptist church.

Rev. W. H. Boole discourses morning and evening at the Seventeenth street Methodist Episcopal

Rev. Dr. Rylance speaks for the Children's Fold this evening at Calvary church. Rev. O. B. Bidwell preaches at both services at

the Fiftieth street Presbyterian church. Rev. Dr. Osgood will speak on "The Noble Sorrow" and an "Eternal Life" at St. John's Memo-

rial church. Dr. A. D. Mayo, of Cincinnati, will lecture this evening at Association Hall.

Rev. Dr. Flagg will speak before the Church of the Resurrection this morning. Rev. C. S. Harrower preaches morning and even-

ing at St. Luke's Methodist Episcopal church. Rev. A. B. Temple, of Princeton, will preach at both services at the New England Congregational

Rev. George H. Hepworth preaches in Steinway Hall in the morning and again in the evening.

Rev. Dr. Brann will re-deliver his lecture on the Catholic Church in Lyric Hall, Sixth avenue, in the

Thomas Gales, the trance speaker, will lecture, corner of Broadway and Twenty-sixth street, morn-

Rev. Dr. Eddy, of Fall River, Mass., will preach, morning and evening, in the South Baptist church, Revs. George Sergeant and Dr. K. P. Jervis will preach—one in the forenoon, the other in the even-ing—in the Central Methodist Episcopal church,

Revs. Hugh Miller Thompson, D. D., and A. Towner Porter-the latter of Charleston, S. C.-will conduct the services and administer Holy Communion in Christ Protestant Episcopal church, Fifth avenue and Thirty-sixth street.

Rev. G. M. Briggs, D. D., will preach in the Church of the Messiah twice during the day.

Rev. Dr. Laws will preach in the chapel of the New York University in the forenoon. Rev. Charles F. Lee will deliver a discourse in

Chickering Hall, Universalist church, in the fore-The pastors of the Free Church of St. Mary the

Virgin, West Forty-fifth street, will officiate three times during the day, the first ceremony being at seven o'clock in the morning. Rev. N. W. Fisher, of Kansas, will preach in

new Seaman's Exchange, in Cherry street. Rev. Dr. F. C. Ewer will conduct special services

in St. Ignatius' church, Fortleth street, at intervals during the day, from early morning. Rev. Walter McB. Noyes will preach in the evening. Rev. Dr. C. H. Fowler, of Chicago, and Rev. Dr. J.

M. Malden, of Cincinnati, will preach in St. Luke's Methodist Episcopal church morning and evening. The New York Protestant Episcopal City Mission ciety will hold its twenty-second anniversary in Christ church in the evening.

Father Gavazzi preaches in the morning at the Brooklyn Tabernacle church and in the evening at the Fourth avenue Presbyterian church.

Rev. Dr. Cheever preaches in the evening before the Church of the Puritans. Bishop Snow will explain "The Word Behind Us"

this afternoon at the University. Rev. S. Merritt, Jr., will lecture on temperance

this evening at the Bedford street Methodist Episco-

Rev. P. L. Davies speaks at both services at the Berean Baptist church.

Rev. Dr. Thompson preaches at Rutgers College chapel at both services.

To-morrow evening the Very Reverend Thomas Burke, O. P., will deliver a lecture on the Liberator of Ireland, "O'Connell," at the Academy of Music. He will, in the course of his lecture, explain the state of Ireland at the close of the last century, and he will try to explain the "Union." The genius of the Irish people, the last days of the Liberator his genius and character, will form the maximum of the eloquent divine's discourse.

"Father Gavazzi's Experience in the Confessional as a Catholic Priest." TO THE EDITOR OF THE HERALD :-

Allow me to make a few remarks on the sermor preached by Father Gavazzi last Sunday, as reported in the columns of Monday's HERALD. reverend gentleman asserts that justification cannot be attained by good works, as Catholics contend, and, second, that the faith of Catholics them. selves, as to the necessity of good works, is faint and doubtful, as he knew by his experience in the

Now, after all, what is the Catholic doctrine or this point? The Council of Trent says, "That faith aione does not justify a man, in such a manner as if nothing else were required to co-operate, and as if, in no sense whatever, an act of the will were necessary to prepare and dispose the sinner unto justification." (C. Trent, sess. VI., can. ix.) According to this doctrine good works are required merely as a disposition on our part to prepare, dispose and co-operate with God's grace. But Christ alone is the efficient canse of our sanctification. Catholics, then, do not hold, as their opponents divulge, that justification comes by good works. These are merely a disposition. And, in fact, sound reason supports this view. Man is possessed of free wilk, and even God Himself cannot force it, morally speaking. Hence it follows that man must show of his own accord his desire and willingness to accept this grace, must prepare and make himself worthy to receive it. A gift, generally speaking, is given to one who deserves and appreciates it. Now, good works are necessary because man is a free agent.

The contrary opinion is based upon the faise idea that man substantially lost his free will, by original aione does not justify a man, in such a manner as

it. Now, good works are necessary because man is a free agent.

The contrary opinion is based upon the faise idea that man substantially lost his free will by original sin. Father Gavazzi, I am afraid, falls into the same mistake. This he shows only too plainly in comparing justification or regeneration to the natural generation, and inferring that, as in natural generation, and inferring that, as in natural generation, all comes from God and nothing is contributed by man. But the fault of the comparison is apparent. In natural generation the child does not exist, has no faculties, and, therefore, it is not wonderful when it cannot concur and is entirely passive. But in regeneration we have to deal with a being aiready existing, whose intellect and will are developed and who must therefore act as such, freely, even in matters of the spiritual order. It must, therefore, concur by its own good works. Such is the Catholic doctrine. Such, also, is the teaching indicated by sound reason and common sense.

Catholics maintain that God in Christ is the Father in regeneration or justification, but also takes into account man's free will. In fact, here lies the difficulty with Protestants. Luther and his adherents maintained that man's free will had become substantially vittated by original sin; merely

allowing him a share in his own salvation, though it be through God's condescension, does not the Catholic Church defend man's noblest faculties?

But what about Father Gavazzi's experience in the confessional? He there found, as he would have us believe, that the belief of Catholics on this point is faint and doubtfal. I will not discuss the propriety on the part of Mr. Gavazzi to allude to his experience in the most sacred and divine tribunal on earth. There the penitent sinner entrusts its most hidden secrets, with childlike confidence, to a divinely appointed minister, bound in the most solemn manner never to reveal anything. Its a tribunal of unbounded confidence. I need, therefore, not dwell on the propriety of his conduct in this regard. We all abhor, as the vilest and meanest of men, one who will abuse the great confidence placed in him. I will only say that his allusion to the confessional may have served his purpose as a bait to the audience he addressed, but was entirely unnecessary to prove his assertion. Catholics all believe that good works are necessary as a disposition for justification, but, unfortunately, they do not always practice what they believe. That is, I suppose, what Father Gavazzi meant to say. Now, one word of advice to him. We have travelled extensively in Italy, and, from facts, are inclined to think that his pretended mission and conversions are on paper rather than in reality. In Genoa there is a Protestant church—a fine building, seats free, &c.—but searcely anybody frequented it. The fruit of the North does not grow in the sunny land of Italy.

JUSTINUS,

The Society for the Conversion of Jews.

TO THE EDITOR OF THE HERALD:-In your issue of May 10 an article met my eye headed "Society for the Conversion of the Jews," and knowing that anything pertaining towards enlightenment would find space in your enterprising sheet, I have taken the liberty to propound the following query to the American public:-Why, in the name of that religious liberty which Americans so much boast of, are not the Jews, who, although supposed to grovel in darkness, are yet farther advanced in the true religion, from the fact that they need no medium between God and themselves, as these boasters of conversion do—why, I ask again, are not they allowed to worship in this land of freedom as they deem best, without these philanthropic meddlers causing so much misery, by in an age procuring some imbectle, who, listening to their willy talk, forsakes home and friends only to receive the scoils of his former co-religionists and no friendship of his new-found faith? The Jews are not heathens; they worship the same God that the Catholies and Protestants do; only they don't believe in Christ. Now, what under the sun does this society wish to convert them to? Does it wish to make them believe that Christ is the Son of God? I hope that is not their aim, for thousands of Christians whose duty it is to believe this doctrine have wandered from the true faith, and I would tell them, once for all, that no matter how many Jews they get to profess Christianity, not one in a hundred but will profess what he does not believe. No Jew can believe that Christ was the Messiah. What will any enlightened man think of a religion that seeks converts from a faith that claims to be the most enlightened of the age? Did this society ever hear of Jews attempting to make converts? No, for the Jewish faith emphatically forbids any converts to be received unless they come of their own free will. By inserting the above you will greatly oblige an ardent, though very young, JeW. much boast of, are not the Jews, who, although

Views of Another Correspondent on the

TO THE EDITOR OF THE HERALD :-I noticed an article in your paper which gives the It shows that it expended the sum of nearly two thousand dollars and converted seven persons in thousand dollars and converted seven persons in a year. Would it not be more Christian on their part to distribute that sum upon the several Christian institutions which cry daily for help than to waste the above sum upon a useless mission? I do not believe they can convert any one who really is a "Jew." They might for a time. But that remembrance of his creed will return later, and all the time and money spent by this mission is thrown away.

M. L., Jr.

Is Man a Miscrable Failure?

TO THE EDITOR OF THE HERALD :-What are the purposes of my being? Forced into the world, forced through the world and forced out of the world, independent of my own volition, with inherited propensities leading to unavoidable misdirections, resulting in a life of disappointment here and an existence of misery hereafter-oh, why should I have been born? Indeed, under the theological teachings of the day, existence is so es sentially a disappointment that the conclusion is unavoidable on the part of the philosophic mind of the age that if the inculcations of ecclesiasticism be true, death fixes the fate of the race forever Then, indeed, is man a miserable failure. But, thank God, by the agency of the brighter light now dawning above the flittops of superstition and fanaticism, through the instrumentality of the phenomena and the philosophy of spiritualism, the hopes of man are brightening and his joys enhancing. Man can now see the purposes of a physical existence, with all its experiences, whether characterized by joy or sadness. He can realize the organic necessity for a material mould for the shaping of the material casket in which the intelligent principle gathers the experiences of time preparatory for the duties and the beatitudes of the future—how an earthly impersonalization is necessary to the elimination of a celestial individuality. And as a sequence the appreciative Spiritualist is no murmurer at the events of life. Let the hand of misfortune fall ever so heavily; let the press, the anathematizing pulpit and social ostracism do their worst; let envy and malice and hate assail; let sorrow, disease and death prevail; he knows from this beautiful philosophy of a nobler manhood and womanhood that these are all but the incidental conditions of the universally Then, indeed, is man a miserable failure. But, thank and hate assail; let sorrow, disease and death prevail; he knows from this beautiful philosophy of a nobler manhood and womanhood that these are all but the incidental conditions of the universally operative law of progress, under which he is building up an ethercal encasement in which that divine emanation from the Almighty centrestance of the universe, the individual soul, is destined to outwork the unimaginable destinies of a blassful immortality. Upon entering the studio of an earthy artist you behold before you a clay statue. You gaze upon it with interest, thinking, perhaps, you recognize the features of some personal friend or some distinguished citizen whom your country has chosen to honor. While you are thus contemplating it the artist quietly approaches, with hammer in hand, and strikes it a violent blow. You are startled and ready to remonstrate with him for the act, when you are arrested in your exclamation by the failing clay disclosing a beautiful figure of gold. Then the artist explains that the clay statue was only used as a mould for the production of the beautiful image before you. And so in the workshop of Time. The outer covering of clay, the body, is but the mould serving the purposes of divine will in time in the production of a more beautiful and ethereal organism, adapted to higher relations when time shall be limmerged finto eternity. At length, through organic law, the shammer of death descends, this outer covering falls laway and mingles again with its kindred elements, while the celestial encasement of interior thought, and feeling is borne into the realm of more enlarged activities and diviner possibilities. Ay, it is at once removed from the earthly studio to the frescoed galleries of the Divine Artificer; when renewed in the very essence of its being its loftiest hopes and brightest anticipations will be more than realized in the glorious realities of the beautiful hereafter.

Is Christendom Becoming Grecianized!

TO THE EDITOR OF THE HERALD :-It is a lamentable fact that sectarian Christians to support their favorite dogmas, do torture th plain and simple truths of the Bible into shapes both monstrous and absurd. Such a course, I venture to say, has in all ages of the Church been a more fruit ful source of injury to Christianity than the combine efforts of its most bitter and persistent enemies. This was true in the Dark Ages, and is far more so now, when the world is more enlightened than it was, and men can be no longer led by bigoted stitious teachings of canting religionists. spirit of liberty, so widely diffused over the civilized portions of the globe, has unmanacled the human mind, until freedom of thought and freedom of

mind, until freedom of thought and freedom or speech are almost universal.

In connection with this subject it is, perhaps, not out of place to mention that the great error of orthodoxy is in attempting to read nature by the Bible instead of using nature to interpret the Bible; for we may be assured until the light of nature and reason falls upon the "sacred page" it is to us a scaled book.

for we may be assured until the light of nature and reason falls upon the "sacred page" it is to us a sealed book.

How much better it would have been for the cause of Christianity if, when the knowledge of our present system of planetary motion first broke upon the world, the Church had tried to reconcile the Bible to the fact instead of denying the truth, persecuting its expounder and bringing ridicule and indignation against the Word of God! It was an easy thing to do—just as easy as now; but the bigotry of the prenchers was then, as it is now, a potent appendage of the Church, and blind zeal clung mightily to error in order to save orthodoxy intact. So, at the present day, the same class of men will resort to all kinds of nonsensical arguments, based upon hypothesis most slender, and predicated upon the most filmsy vagaries of metaphysics, to prove what nature most fastly denies and what the Bible itself does not declare. It is on this account that men of science turn away in disgust from a religion that shows, not only in its practice but in its theory also, so many inconsistencies.

But this is not all. They go still further, as our friend "Disciple" did, and actually substitute words to suit when they are not found either in the original of in any of the recognized translations. I refer to the article submitted by him and publismed in your paper, in which he repeatedly interpolotes the word "soul," when the word "soul," when the word "spirit" should be exclusively used.

Far back in the dreamy Past, some poetical Greek, busking in the sunlit giory of his classic isle, began to imagine that the soul of a man, when the body died, did not perish, but took another form and migrating from body to body thus continued to be immortal. This was one of the first intimations

of the belief. Then the transmigration of souls grew into mytholyzy, and finally into nearly the present form, which supposes a place called Hades, into which the disembodied spirits are thrust, awaiting their rewards and punishments. This belief was participated in by the Jews (or at least a part of them) after their contact with the Greeks; and by the same process became attached to Christianity.

It is this heathen faith that people so footishly strive to maintain, against all the natural promptings of the mind and the Bible, by resorting to means that are not saintary in the least, or satisfying at all, to the mind of the doubting sceptic.

It is painful to observe how rapidly Christendom is becoming Grecianized. The Gospel, then so fresh and new, which Paul preached to the Athenians on Mars Hill is preached no longer. The preacher of to-day is contending for his purgatory, his infernal regions or his table demonstrations, telling us how we step so lightly from this to another world, attend our own funerals and perch unseen about the old familiar places that knew us while living. And this they do in the face of all our most natural convictions and instincts; in opposition to every known fact; against reason and common sense and against the writen Worl of God itself.

CATO.

28 Laight Street.

The Immortality of the Soul. TO THE EDITOR OF THE HERALD:-

Will you allow me a few words in Sunday's edition on the above subject? I should never have thought on the matter but for the correspondence published in the Herald, the perusal of which has awakened within me a thirst for more light. Until reading the letters of your correspondents I was a firm believer in the immortality of the soul; but they (your correspondents) have set my mind upon a rack, and it cannot be eased until I receive further information. When I look around and see such wranging as to which is the nearest road to Heaven—some saying this, others that, and others declaring neither to be right—I may be excused if I begin to think for myself; and think for myself will. What, then, is this thing called the soul? Has it eyes, ears, dimensions? I have been taught that it is an immaterial substance, but my reason tells me that such a hypothesis is an absurdity. It is as much as to say that a thing can exist and not exist at the same time; it is as much as to say that God can create a being, endowed with consciousness, and afterwards destroy the being without taking away the consciousness. But what is the soul? Is it an emanation from the Divinity? If so, man must be a part of the Divinity; and if so, how can God punish himself, which he must necessarily do if some mortals are consigned to eternal damnation? I trust you will allow these queries to appear in the religious columns of your next Sunday's edition, in the hope that they may receive a reply.

"Seeptie" Hauled Over the Coals. firm believer in the immortality of the soul: but

"Sceptie" Hauled Over the Coals. TO THE EDITOR OF THE HERALD:-

In Sunday's HERALD I notice an article over the signature of "Sceptic," which, from the clever manner in which it is written and placed under the guise of a desire, real or assumed, to be convinced of the immortality of the soul, is calculated to she broadcast throughout the powerful columns of the HERALD the most insidious teachings of the class to which its author belongs, and should not remain unanswered. If a real desire is felt on the part of "Sceptie" to become a believer not only in immortality but Christlanity, it is only necessary to ask God in humility, confessing the unworthiness of human nature, to be led by Him; light will come; it has to thousands, and will to thousands more.

human nature, to be led by Him; light will come; it has to thousands, and will to thousands more. Why depend upon our vanity to reason us into Heaven when it is a free gilt already?

The quotation from the New Testament alluded to is from Mark xvi., 17, and not Luke, as stated; and we find the reasoning of "Sceptie" characterized by the same careless oversight. By reading further he would have found that in the life of the Apostie Paul alone all that Christ promised in the quotation alluded to was fulfilled. Did he not heal the sick? (See Acts xxiii., 3; also Acts xiv., 8 and 10.) Did he not receive the sting of the poisonous serpent without harm? (Acts xxviii., 3 and 6.) Yea, did he not even raise the dead to life? (Acts xx., 9 and 13.) Why should "Sceptie" long to have lived in the days of primitive Christianity? Why be like the unbelieving Thomass, who required even to thrust his hand into the wounded side of Jesus before he believed? Is it not a thousand times more precious to belong to those who are the greater blessed for believing without sight? Regarding the quotation from Ecclesiastes, we would state that we will not admit that any one has the right of taking an abstract portion of the Bible to enforce a doctrine. We have never read a commentary on Ecclesiastes, neither do we wish aid in our interpretation of it. It is perfectly plain, and not only plain, but satisfactory. Solomon there teaches the utter vanity of man without God. The abstract portion quoted by "Sceptie" alludes to the physical nature of man. When Solomon says (Ecclesiastes, xii., 7), "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it," the evident Intent of the whole book becomes apparent, and Solomon's belief in the spiritual nature of man established.

The active Christian bellever is never harassed by the doubts and fears which torment the sceptical; all is bright, beautiful day with him. The Providence of God is so abundantly manifested in his daily life in the thousand answers to

ng confirmed scentics; but those

quaintances among confirmed sceptics; but those I have known without exception have reasoned themselves into their truly abject condition, simply to justify the conscience which God has implanted in their breasts, that they might give the greater license to their own lusts.

In conclusion, should "Sceptic" insist upon founding his belief upon abstract quotations from Scripture, to show where this leads, we commend his attention to the following, not promising much, however, but "cold comfort" from its application:—Matthew, xxvii, 5—"and he (Judas) went and hanged himself," Luke, x., 37—"Go and do thou likewise.

C. M. R.

Father Burke, the Dominican Orator. It is a noteworthy fact, and one that excited con siderable attention in France a decade or more ago, that of all the great orators the Church of Rome has produced in the last century the greatest num ber have belonged to the order of Dominicans. The most famous Dominican preacher of late days, Father Burke, has been recalled to Europe, and those who have not hitherto availed themselves of the opportunity to listen to him while in America will be gratified to know that it is yet possible to hear him before his departure. It is announced that he will lecture on the subject of "The Pope's Tiara: Its Past, Its Present and Its Future," at the Academy of Music, on the evening of Thursday, the 16th instant, and tickets are already on sale at the office of the Messrs. Pond, in Union square. The Reverend Father will no doubt be greeted with an ovation that will cause him to have pleasant memories of America in the years to come, as he will certainly have left an impression here which cannot be otherwise than productive of good results to all who have felt the power of his simplicity and purity of purpose in working out the problem of the highest ideal attainable in life. those who have not hitherto availed themselves of

Clerical Changes in the Roman Catholic Archdiocese of New York-Great Want of Priests-Vacancies in City Churches. The Rev. Joseph Stumpe, formerly of the diocese of Erie, Pa., and lately of St. Stephen's, East Twenty-eighth street, has been appointed by Arch-bishop McCloskey paster of the Church of the Im-

maculate Conception, Melrose, Westchester county, vice the Rev. Francis Carle, resigned.

The Rev. Francis Carle, resigned.

The Rev. Father Flannelly, assistant pastor of the Church of the Holy Cross, West Forty-second street, will administer the affairs of St. Augustine's, Mortsania, during the absence of the Rev. Joseph Woods, who lately sailed for Europe to recruit his health.

There are several vacancies in the city churches, and the scarcity of assistant pastors is keenly feit by the faithful, while the acting clergy are much overworked. St. Peter's, Barclay street, with a congregation of about 17,000, has only two assistants to help the indefatigable pastor, they Rev. William Quinn. The Church of the Holy Cross, West Forty-second street, has lost the services of Father Flannely, whose successor cannot be appointed until the annual ordinations take place at Troy. The Rev. Dr. McGlynn has only two assistants to aid him in ministering to the spiritual wants of his 23,000 parishioners. The priests of St. Stephen's have also to visit Bellevue Hospitia! daily and administer the sacraments to the victims of disease and violence. The Roman Catholic Church has an immense vineyard in this city, but the laborers are comparatively few. There are several vacancies in the city churches

The Order of the Jesuits.

The following interesting statistics about the Order of Jesuits is given by an Austrian cierical paper:—The Society of Jesu has divided its field of activity into twenty-two provinces, as follows:-The English, Arragonian, Austro-Hungarian, Belgian Castillan, Galiciae, German, French, Irish, Lyonese Mexican, Neapolitan, Dutch. Roman, Sicilian, Ve Mexican, Neapolitan, Dutch, Roman, Sicilian, Venetian; then the provinces of Champagne, Maryland, Missouri, New York and Toulouse. These provinces are comprised in five grand divisions—Italy, Germany, France, Spain and England, containing in all 8,800 members. The division of England consists of the provinces England, Ireland, Maryland and Missouri; the division of Germany of the German, Austro-Hungarian, Galician, Belgian and Dutch provinces; the division France of the provinces Champagne, France, Lyons, Toulouse and New York (the last a branch of Lyons). To the division of Spain belongs also the province of Mexico. The greatest number of Jesuits are in Castilia (744) and Germany (738); the fewest in the province of Mexico (17). The Austro-Hungarian province takes the ninth rank, with 456 members. Of these 193 are priests, 112 scholastics and 151 colaborers or helping lay brethren. The senior of the last named province is Pater General Johannes Peter Beckx in Rome. In the beginning of 1871 as many as 1,644 missionaries were ordained, of whom 168 in Europe, 352 in Asia, 159 in Africa, 815 in North America, 337 in South America, 96 in Australasia, including the Philippine Islands and the Dutch Islands in the South of Asia; 17 were sent travelling. The greatest number of missionaries were from the province of Castilia, 291; Arragonia, 177; Lyons, 173, and Germany, 135. The latter were distributed as follows:—Asia, chiefly India, 54; Africa, 3; North America, 39; South America, 36, and 4 were travelling.

Religious Notes-Personal and General. Rev. Dr. Schaff has been requested by the Executive Committee of the Evangelical Alliance to visit Europe this summer to make arrangements for the General Conference of the Alhance, which it is expected will be held in the city of New York in the autumn of 1873.

Rev. Alfred A. Curtis, late rector of Mount Caivary church, Baltimore, has renounced his faith in the Episcopal Church, intending to embrace that of the Roman Catholic. Bishop Whittingham, of the Diocese of Maryland, has formally deposed him from the Episcopal ministry.

#### ST. MICHAEL'S CATHOLIC CHURCH.

The Preparations for Confirmation-Ser mon by Rev. Father Glackmyer, and Confirmation and Address by Arch-bishop McCloskey.

The mission recently concluded by the Jesuit Fathers at the Church of St. Michael the Archangel, Thirty-second street and Ninth avenue, was one of unusual success. The Jesuit Fathers who attended to the spiritual wants of the congregation during three wearisome weeks left nothing undone in the faithful administration of their duty. During the mission about one thousand souls were instructed and prepared for communion, and four hundred and thirty persons for confirmation.

On Thursday evening Rev. Father Glackmyer, one of the most eloquent preachers of the Jesuit Order in this city, gave his final sermon to the people of St. Michael's parish. He selected for his subject one of unusual interest to all classes, creeds, and even to unbelievers-"Religion." He first exhibited the necessity of religion by alluding to THE GODLESS LIFE

of those who acknowledge no Supreme Being. He then explained in a clear and brief, but forcible, manner the metaphysical, physical and moral arguments proving the existence of God, a ruling Providence. His next point was on the importance of religion, its advantages to all, and the firm hold it had upon the hearts of the human race. Religion was important, because without it there could be no virtue, not even a semblance of the name; no faith, no hope, no charity. It conferred innumerable

BENEFITS ON THE HUMAN RACE, by infusing a spirit of peace and rectitude into the minds of all, and by training the intellect to the observance of truth. Religion was deeply engendered in the human heart. There was no nation without its religion. Every people believed in A RULING DEITY, some supreme power, to whom they could look for succor in their necessities and hope in their despairing moments. The reverend preacher concluded by encouraging all to cherish a love for the religion which they now had the happiness of possessing—the only true religion which was founded on truth itself.

According to Father Glackmyer's announcement arguments proving the existence of God, a ruling

itself.
According to Father Glackmyer's announcement, after his discourse on Thursday evening, those who were to receive

THE SACRAMENT OF CONFIRMATION
assembled on Saturday morning, at nine o'clock

assembled on Saturday morning, at nine o'clock precisely.

The American flag, the archiepiscopal banner and the St. Michael's banner, bearing on it the inscription, "Quis ut Deus," floated from the cupolas of the magnificent buildings, which have been already described in the Herald columns.

At half-past nine the procession moved from the vestry by the aisles to the sanctuary. One cross bearer, a large number of acolytes and the following cleraymen formed

bearer, a large number of acolytes and the following clergymen formed

VIZ:—Right Rev. Archbishop McCloskey, D. D., assisted by the Rev. Arthur J. Donnelly, pastor of the church, and Rev. Father Glackmyer, of the Society of Jesus; Rev. Henry McDowell, the energetic assistant priest of the parish; Rev. Henry Prat and Rev. Van Du Buvier.

After all had entered the sanctuary the Archbishop immediately proceeded to administer

THE SAGRAMENT OF CONFIRMATION to 493 persons, 252 males and 241 females, of whom about one hundred and ten were adults and about thirty-nine converts from different religions. All had been previously under the care of Rev. Henry McDowell. About forty were from the dumb and blind asylums. These were also instructed under the patronage of the priests of St. Michael's parish.

The Archbishop was engaged one hour and a quarter exactly confirming all, after which he delivered

AN ADDRESS, CONGRATULATORY

The Archbishop was engaged one hour and a quarter exactly confirming all, after which he delivered

AN ADDRESS, CONGRATULATORY and consoling in its tone, to those whom he had confirmed. He said:—"The instructions you have received during the mission from the good fathers, who have, during three long weeks, attended to your wants, as also the training you had received from the zealous priests of your parish, leave no doubt upon my pind that you have come instructed and prepared for the reception of so holy a sacrament. Now you feel

HOW GOOD AND KIND GOD HAS ACTED toward you. You have received the Holy Ghost, the third person of the Blessed Trinity. He has enriched you with His gifts, which if you remain faithful, shall remain with you to the end of your life. He has replenished in your souls the light of that holy faith which you received in baptism, and has, moreover, given you the gifts of intelligence, prudence and courage, which will make you love and cherish your laith—never to be ashamed to profess it, and to die for it if necessary. Why is that holy faith to be prized so dearly, my dear children? Because without it you cannot be saved. and your soul's salvation is to be prized above all.

You will be exposed to

THE DANGERS OF THIS WICKED WORLD,
dangers arising from different sources—from your passions, from the pride of your intellect, from bad companions, and from the seductions of the world—that world which is filled with iniquity, impurity and a contempt of God and holy things—filled with a spirit that would try to obliterate God's holy Gospel and destroy his holy Church. Yes, you will have trials, my dear children, great and small, and these cannot be overcome without great grace from God. Hence,

THOUGH BY BAPTISM YOU BECAME CHRISTIANS, the sacrament of confirmation which you have now received has been instituted to establish you in your holy faith and to make you perfect Christians. This sacrament leaves an indelible impress on the soul, which will last forever. If you prove yourselves true soldie

### METHODIST GENERAL CONFERENCE.

Reception of Fraternal Delegates-Memo rial Services for Deceased Bishops-Father Boehm and Ploneer Methodism-Improved Condition of Bishop Janes The devotional exercises of the Conference were

ed yesterday by Rev. Dr. Slicer, of Baltimore, a fine, venerable, white-haired delegate, whose voice is as clear as a bell and as sweet as sympathy itself. After the reading of the journal and its amendment in certain verbal particulars, Bishop Ames intro duced the venerable Father Boehm, now the oldest Christian minister on this Continent. The whitehaired patriarch briefly and with a tremulous voice addressed the Conference. He is now in his ninetyseventh year. He attended the General Conferences of 1800, 1808 and 1812, and many others since. He travelled with Bishops Asbury, the first Methodist Episcopal Church superintendent in America, and Coke and Whatcoate. He was thankful to God, who has spared his life to see the progress of the Methodist Church in this country, and he rejoiced in this

dist Church in this country, and he rejoiced in this privilege of meeting the General Conference, on whose members he prayed the blessing of God.

The Committee on Episcopacy reported in favor of appointing next Friday, at half-past ten o'clock A. M., for memorial services for the deceased bishops of the Methodist Episcopai Church.

MEMORIAL RESOLUTIONS AND PETITIONS Were then called for and were received from the conferences in alphebetical order up to Des Moines, when, at ten A. M., the order of the day was taken up and the remaining fraternal delegates were introduced to the Conference and delivered brief addresses. The fraternal address of the Canada Wesleyan Conference was read, after which the Rev. G. R. Sanderson spoke. These addresses declare that the income of the Church in Canada has increased half a million deliars during the past four years. The missionary operations, too, had been enlarged. They call attention to the fact that God is everywhere planting English-speaking nations to be the leaven of Christianity in those lands. Dr. Sanderson then gave a brief sketch of the rise and prog-

ress of Methodism in Canada, and showed the fraternal relations which existed and still exist between the two Churches on either side of the line, and he hoped the bond which binds them together would grow stronger and stronger with the passing years. A reference to the exhibition of this Christian brotherhood on the occasion of the Chicago fire last year called forth hearty applause.

In regard to the PHOORESS OF METHODISM IN THE DOMINION, Dr. Sanderson said that in 1828, when the supervision of the American Methodist Episcopal Church was withdrawn, the Canadian Church numbered but 3,000 members; it has now 65,000. They had then fifty Methodist preachers, where they have now 500. They had then fifty Methodist preachers, where they have now 500. Heart in 18,000 members; it has now 85,000. They had then fifty Methodist preachers, where they have now 500. They had then fifty Methodist preachers, where they have now 500. It is now nearly \$100,000. Last year it was \$83,000, wit is now nearly \$100,000. Last year it was \$83,000. It is now nearly \$100,000. Last year it was \$83,000. It is now nearly \$100,000. Last year it was \$83,000. It is now nearly \$100,000. Last year it was \$83,000. It is now nearly \$100,000. Last year it was \$83,000. It is now nearly \$100,000. Last year it was \$83,000. It is now nearly \$100,000. Last year it was \$83,000. It is now nearly \$100,000. Last year it was \$83,000. It is now nearly \$100,000. Last year it was \$83,000. It is now nearly \$100,000. Last year it was \$100,000. It is now nearly \$100,000. Last year it was \$100,000. It is now nearly \$100,000. Last year it was \$100,000. Last year it was

all. And in

THESE DAYS OF LICENSE

he would not be surprised if another John Wesley
should arise and go forth to spread Scriptural holiness in these lands. He prayed that God would
prosper the Methodist Episcopal Church more and
still more abundantly.

Dr. E. A. Wheat, of the General Conference of the
Methodist Church in the United States, presented
the greetings of their Church, and made a few pertinent remarks in relation to union, toward which
a movement has been inangurated, and for which
he devoutly prayed. The Rev. C. H. Williams, codelegate, subsequently read a paper on the same
subject and on lay delegation, which has been the
main, if not the only dividing line between the two
church bodies.

church bodies.

Drs. Joseph Wild and M. Benson, of the Methodist Episcopal Church, Canada, were then introduced. They are to have an opportunity to address the Conference at some future time. Several notices were then made, and after singing the Doxology the Conference adjourned.

Bishop Simpson appropried that his colleague's

the Conference adjourned.

Bishop Simpson announced that his colleague's,
Bishop Janes, health is improving, and there is
hope of his speedy recovery.

#### THE CHURCH QUESTION IN PRUSSIA.

The Government Versus Ultramontar ism-The Irrepressible Conflict Between Church and State-Bismarck's Latest Confession-His Great Affection for the Press and the Representatives of the

The aggravated difficulty between the Ermland Bishop and the government has come to the final crisis. The new Minister of Public Instruction insists that Bishop Crementz shall remove the civil effects of the major excommunication pronounced by him against Professors Wollmann and Michells. Minister Falk plausibly maintains that, as the excommunication deprives the excommunicant of all nize, speak with, or visit them, it is not only spiritual but a civil penalty and an infringement upon the rights of citizens, whom to protect is the privilege and duty of the State. The Church cannot, therefore, inflict a punishment which has this twofold effect without previously consulting the State authorities. The Minister concludes by stating to the Bishop that, unless he can remove the opposition to the laws of the land, to which he committed himself by issuing his decree of excommunication against the above named professors. the government would consider its sanction of his

THE PERSISTENT RISHOP'S REPLY.

Bishop Crementz, in a lengthy response, declare himself incapable of removing any contradiction which may exist between his decree and the laws of the State, as he had strictly adhered to the instructions of the Catholic canon respecting heresy, which canon, he maintains, is acknowledged by State treaties and the constitution. He further contends that the consequences of his decree do not necessarily conflict with the social standing or honor of the excommunicant, and tries to represent them as rather harmless. In conclusion the prelate declares his willingness to make amends in case that, by misunderstanding or passion, any of those expelled from the Church are insulted or ill-treated. Such is the evasive answer of the Bishop. Its weakness is evident from the fact that, at first, he rests the act of excommunication and its results on the Church statutes, while he afterwards claims the results to be harmless, and ultimately acknowledges that there may be something to remove. himself incapable of removing any contradiction

mately acknowledges that there may be something to remove.

Will without doubt culiminate in a withdrawal of the prelate's salary, as stipulated (by the Papal and Prussian governments) in the buil de salute antaramanum, and which in this case, as in that of the Bishop of Cologne, amounts to 12,000 thalers per annum, secured—as is carefully provided by the same buil—by morigages on government forests and domains. Meanwhile the disharmony between the Romish Church and the German government is daily increasing, being abundantly fed by the Pope's abuse of Germany in his last allocution, the expulsion of the Jesuits, the close watch exercised by government over priests in pulpits and schools, the dispute as to the appointment of military chapitains, and the warm sympathy of the imperfal and the several governments for the Dollinger reformatory movement.

several governments for the Döllinger reformatory movement.

BISMARCK'S LATEST CONFESSION, made to a blue conservative who very ingenuously inquired of His Highness if he believed that German constitutionalism, having lasted twenty-five years, would last fifty years longer, may be summed up as follows:—I am too busy with the present to enter upon such far-reaching speculations. If I were to express my opinion on constitutionalism I should say that to-day we can't do without it. The people's representatives and the press must stand by the government; for even the most powerful absolute ruler could no longer manage the intricate machinery of State. The chief duty of the representatives and the press is to expose the defects of the administration. They ought to occupy themselves less with the more clevated politics, for in these the chief agencies are screened from the uninitiated.

THIS PARGXYSM OF APPECTION

the chief agencies are screened from the uninitiated.

THIS PAROXYSM OF APPECTION
for the press, however, sadly contrasts with President Deibrueck's answer of yesterday to an interpellation from Deputy Wiggers, who wished to
know when, if at all, the government proposed to
submit the promised Press bill to the Reichstag.
Last year a motion requesting government to draft
such a bill was passed by an overwhelming majority, and it was indeed high time to think of abolishing the many unjust restrictions surrounding
editors and publishers of newspapers. "The stamp
duty on newspapers," said the interpellator, "is a
direct premium on stupidity, and Germany needs
this bill, which President Delbruech promised us a
year ago."

year ago."
The President coolly replied that the bill in ques-

year ago."

The President coolly replied that the bill in question was not as yet drafted, and could not be laid before the House this session.

This unsatisfactory answer, however, had the effect of bringing about a discussion, during which a number of speakers expressed regret at this delay, because, they unanimously maintained, the press is in a miserable plight—in a condition unworthy of an enlightened country.

Prominent among the complaining deputies was Herr Von Kusserow, former Secretary of the Prussian Legation at Washington, who went into ecstasies over the English press law, but looked with horror upon that of America, "where," he said, dwelling at large upon his experience abroad, "the press was made the vehicle of calumny and a weapon against the sanctity of family life."

How the Deputy, who was some three years in Washington, obtained experience which culminated in such a discovery he must know best. At all events things here remain as they were before; editors have to deposit heavy sums of money as security for fines to which they may be subjected in future; their papers may be selized by the police any day, and, as is often the case, when subsequently judged "not guilty," returned to them, months or years afterwards, as waste paper without the shadow of indemnification.

## APPEALING TO THE GREAT FATHER.

The Descendants of the Montezumas-Their Religion, Traditions and Habits-A Remarksble Similarity to a Japanese Tribe.

The Government's Efforts to Civilize Them.

Mr. W. F. Arny, the United States Indian Agent for the Pueblo Indians of New Mexico, and the successor of Kit Carson, has recently come east for the purpose of furthering their civilization. His mission has two objects:-

mission has two objects:—

First—To direct the attention of the Great Father at Washington and his people in behalf of this peaceable tribe of Indians, and to express their desire to further their means of self-support and future advancement by the assistance of the mechanical and agricultural tools of the white man.

Second—To emist the sympathies of the religious and general public for them in their anxiety to be educated in the English language and Christian religion.

visit to Boston, New Haven and other New England cities, and has secured the heartiest support of the ous and educational elements of that section. He arrived in this city on Thursday morning, and ast evening started for Washington.

In an interview with the Governor yesterday our reporter gleaned the following interesting information respecting the present, past and future condition of this tribe of Indians, who are

DESCRIDANTS OF THE MONTEZUMAS:—
The Pueblo Indians, or, as otherwise known, the Aztecs, have always been friendly to the United States government. Their land extends along the Rio Grande and west of that river a distance of two or three hundred miles. They number 7,634 inhabitants, divided into nineteen villages. During the rebellion they withstood all the at tempts of Albert Pike to induce them to join the rebellion against the government. Their respect for the memory of Lincoln is second only to that of their reverence for Montezuma. Their nation represents the friendly support of the United

their reverence for Montezuma. Their nation represents the friendly support of the United States government as against the disturbing element of their neighbors, the Apachés and the Utes.

These Indians are peculiarly adapted to a republican form of government and are a remarkably intelligent and industrious people. In fact, they have had a representative government among themselves for the past 280 years. They regard Montezuma as

THEIR GREAT PROPHET and their traditions, before he went back to Mexico, with a promise to return again in good season, he left them both a political and religious

FORM OF GOVERNMENT,

which they scrupulously follow.

Politically there are nineteen independent and sovereign republies in the Territory of New Mexico, each comprising a village. Each has its distinct organization and is ruled by a governor who is elected annually on the 1st of January. Each of these governors is provided with a silver-headed cane, the present of Mr. Lincoln, and, when an order is to be executed, he gives it verbally to his subordinate officer. The simple act of raising the cane conveys the official sanction. In fact, it has the same significance to them as the writ of a judge or the order of a president, governor or king among civilized people. They formerly used a cane, which was handed down from generation to generation sent the governor of each village a cane, with his name inscribed upon the silver head, and they now use this staff instead.

These governors have full power over their respective villages during their term of office. When any dispute arises between these indian republics it is referred to a generation the silver head, and they now use the staff instead.

spective villages during their term of office. When any dispute arises between these indian republics it is referred to a GENERAL MEETING OF ALL THE GOVERNORS, and if they fail to agree then it is referred to the agent of the United States.

THEIR RELIGIOUS BELIEF IS VERY PECULIAR.

Their traditions teach them that when Montezuma left their region to establish his colony in Mexico he instructed them to worhip the sun and keep A FIRE BURNING IN EACH VILLAGE until his return. This instruction they faithfully follow. In the morning at sunrise, the inhabitants of the villages assemble on the roofs of their houses, and turn their faces toward the East in revernence to the God of Day. Each village has its resident Priest; and every year there is selected from among the young girls of each village

TWELVE VIRGINS, whose duty it is to keep the fire burning in a building peculiarly adapted to that purpose. The Aztecs are very chaste, honest and industrious; they observe the marriage relation faithfully, are fond of agricultural and mechanical pursuits and have recently taken a very lively interest in education, both religious and secular. They are very apt at learning the English language. Mr. Walter G. Marmon, formerly of Ohlo, one of their teachers and missionaries, states that only four months are, as a general rule, necessary in which to teach them to converse and read in it.

The various religious denominations in the Atlantic States have seconded Mr. Arny in his desire to further this good work by furnishing him twenty additional teachers; the Missionary Boards to pay for their services as religious instructors and the government for their services as a teachers.

Mr. Arny has a number of specimens of the manufactures of these Indians in the shape of neckties, blankets, gold and silver rings and earthenware. They give astonishing evidence of skill and ingenuity when it is considered that the work is done without any ald of machinery and with

blankets, gold and silver rings and earthenware. They give astonishing evidence of skill and ingenuity when it is considered that the work is done without any aid of machinery and with THE RUDE TOOLS OF THE RED MAN.

In this respect they greatly resemble the Japanese. In a hurried visit to Washington since his arrival Mr. Arny took occasion to have an interview with the Japanese Embassy now in that city, and on showing them some of the photographs and workmanship of the Aztecs they at once stated that there was a similar tribe, in every respect, in their country. The Smithsonian Institute and Professor Gibbs, of New Haven, on having their attention called to this coincidence, have made arrangements to secure a comparison between the idioms of the language of these New Mexican and Japanese Indians, and the Spanish, Japanese and English languages, in order to ascertain, if possible, whether these Indians originated on this Continent or among the Asiatics. The federal government has promised Mr. Arny to further his views respecting these Indians in every way. He will remain in Washington for ten days and then return to the Rio Grande with missionary teachers and agricultural and mechanical implements, to further the civilization of these New Mexican tribes.

ALLEGED POISONING OF ASSESSOR ANDER-SON.

The action taken by Mr. Alfred Anderson, the father of the late Edward O. Anderson, Assistant Assessor of Brooklyn, in causing the body of the deceased to be disinterred at Yonkers deceased to be disinterred at fonces and brought to Brooklyn, has occasioned considerable comment and surprise. No one was probably more surprised than Dr. Irish, the physician who attended him. He gave a certificate that the deceased died from acute gastritis, and upon this Mr. Anderson was buried; and estill firmly asserts that this was the cause of his death. He is of course particularly desirous that judgment shall be suspended until an analysis has been made by Professor Doremus, and writes the following card in relation to the case:—

been made by Professor Doremus, and writes the following card in relation to the case:

CARD FROM DR. IRISH.

BROOKLYN, May 10, 1872.

TO MY FRIENDS, PATRONS AND THE FUBLIC:

You may have noticed in the Brooklyn and New York papers that my name has been seriously connected with the charges that have been made in regard to the death of the late Edward O. Anderson. Upon those charges the Coroners of Kings county have a teemed it their duty to have a chemical analysis made in the beart they death. The chemical analysis made in the case of the late of the

proper tribunal, to be accepted by the property of the propert AN OLD MURDER CASE CLOSED UP. The Perpetrator Still at Large.

On the 7th day of September last Joseph Schneider, a German lad of 18 years of age, was ratally stabbed in the abdomen with a knife in the hands of James McGaw, also a boy. The affray took place on the corner of Pearl and New took place on the corner of Pearl and New Chambers street, and a full report appeared in the Herald of the 8th of September. Coroner Young took the case in charge, but, in consequence of the flight of the juvenile murderer, the investigation was postponed from time to time in order to give the Fourth Precient Police an opportunity to arrest the fugitive. McGaw, however, had friends of sufficient mean and political influence to prevent his being brought back to the city and State, and he is still in one of the New England States, where it is proposed to keep him for an indefinite period of further dear, in the facts. The jury rendered a verdict as Gaw, and afforts for his arrest are still be McGaw is about fifteen years of age.